

# The Athenian Mercury.

Saturday, August 10. 1695.

**Quest. 1.** *I Am an Apprentice, and have very considerable to set up with; yet my friends allow me but very little spending money, and by that means I am indebted to a young man forty or fifty shillings; he asks me so constantly for it, and threatens to persecute me till I pay him, that I have askt a young maid as I know, to lend me so much, but she will not without I marry her; and if I should marry her, I shall disoblige my friends; for they have provided against I am out of my time a very great fortune, and I dare not ask them for it by no means; your advice is humbly craved, whether or no I shall marry and get this money to prevent further inconveniences; or what way else I shall take, being resolved to be determin'd by you.*

**Ans.** Procure enough you may by that means, if not your utter ruine; tho by your question we shou'd Judge you're hardly either worth her money, or our Answer, but least Nown dad shou'd lose all his hopes of such a towardsly Son, we'll lend our advice if that will do to keep you in the right way. If you have any particular friend that will assist you in this matter, your best way is to desire it of 'em: If not, and the debtor is still important, you may let him know 'tis better to have a little patience than never to have it, and that 'tis gratitude and not the Law that will oblige you ever to pay him, since nothing is to be recover'd which is lent to persons under age. Tho if he continue troublesome, and you fear his telling your friends, 'tis better for you to do it your self, who will certainly sooner forgive it, than they wou'd your marrying after such a manner without their consent.

**Quest. 2.** *A Gentleman having courted a Lady for several years together; at last (through his persisive constancy obtained the Ladies favour so far, that by private Visits they Enjoyed (with mutual consent) that felicity which is always allowed to chaste Lovers, and wanted nothing to consummate their Earthly Happiness, but the fixing the Wedlock-bond between them, which they unanimously long for: but an unlucky accident happening, put almost an end to all their hopes of obtaining one the other, which is, The young Ladies Father had (unknown to her self) promis'd her in Marriage to an Ancient Butchelor, of about 60 years of Age, whom she being about 18. would have disliked altho she had not been so far engaged with the other; the Father is so far from being perswaded to draw back his promise, that he daily, with rigorous threats upon her refusal, commands her to take her Affection from the one, and bestow it upon the other, which he has provided for her, and to that purpose has appointed the Wedding-day: Now the Lady would rather chuse to Die, than to prove inconstant to the First, and be a slave to the Second: So being in a great strait, desires your speedy Advice what to do in this Case.*

**Ans.** It being her Duty to please her Father, if possibly she can, without making her self miserable, she must quit her love, if in her power, since she cannot dispose of her self without her Fathers consent; but we advise her if he won't let her please her self, to take care how she venters on his Choice, for such a disparity of Age as there is betwixt 18. and 60. will make the Match very disagreeable, if not wicked; and a parent can no more force a Child to Marry against their consent, than a Child is permitted to act contrary to the parent.

**Quest. 3.** *From whence did Polyhistor receive that name, since it seems that was not his true, but adopted one?*

**Ans.** Alexander (the Historian) for that was his true name, was afterwards called Cornelius, because, that being taken a Captive in war, he was sold to Cornelius Lentulus, in Sylla's time, but afterwards surnam-

ed Polyhistor, because, of the great number of Histories he had written.

**Quest. 4.** *I have met with a person, who has assured me that the common Computation of the Age of the World, is not only differently received between us, the Chinese, and other remote Nations, who urge a great many idle stories, and suspected testimonies to prove what they alledge concerning it; but that also several Christian Authors have affirmed the world to be older than is generally supposed; Now the favour I entreat of you, is not to give your own opinion in the matter, (since that you have already done, in confirmation of the received account) but only a brief relation of what Authors have defended this opinion, and the most probable arguments those have urged who maintain it, this is not only desired by me, but by several Gentlemen, who will receive your answer as a very great obligation.*

**Ans.** Since what has been said by those who hold this opinion is only desired, we shall relate it without determining at present any thing about it. They affirm, that all the fathers and antient Authors before Eusebius of Cesarea (whom they say first began to abridge the time) reckoned about five thousand five hundred years, before our blessed Saviour: Julius Africanus, whose testimony they rely much upon, also counts 5500 years from the Creation of the first man, until our Saviour, as Scaliger tells us, and that it was, because it was then commonly so received; *Rursus quod omnes uno ore, ab Adam ad Christum quinquies mille quingentos annos putarent, huic quoque parti Africanus deesse Noluit.* And to make this account the more plausible, they urge the Piety of Julius, and the Motive of his writing his History; and say that living in the third age of the Church, and having gain'd a great reputation upon the account of his Learning and Honesty, he was sent in the year 221, from the province of Palestine to the Emperour Antoninus Alagabulus, to desire the reestablishment of the town of Nicopolis (otherwise called Emmaus) which was then ruined, this he obtained in the following year of Alexander Severus. And this Learned Man seeing that it was not only through cruel torments, that the Gentiles endeavour'd to extirpate the worship of the Christians, but also by accusing them as innovators, as if they had their first beginning under the reign of Tiberius; he undertaking to confound their Malice and Ignorance, writ an History of time, wherein he goes back to the first ages, and shews that the Christian Religion had no other original than that of the world, that it was continued under a long succession of Patriarchs, Judges, and Kings, and Maintain'd by a great Number of Prophets, who had foretold the coming of Jesus Christ, the expected Messiah of the Jews, that the appearance of our Saviour upon Earth had only perfected this Discipline, and that he made a New Covenant with his Disciples, the old having been so many times violated by the Hebrews, whom the Christians succeeded. He shews them that this religion which they traduced as a dangerous Novelty, had near six thousand years Antiquity, and on the contrary that that of the Greeks had not been established two thousand years, and that of the Romans not a thousand. What design say they, could be greater or more useful, and therefore he took a particular care not to be deceived; he not only made use of Holy History, which he exactly observed, but also diligently sought in the prophane what had been preserved of Antiquity; he shews the beginning of the most antient Monarchies of the world then known, as that of the Assyrians, and Egyptians, that of the Chinese being then undiscovered. In this History, he gives the succession of the Princes who had for so long a time possess'd Asia, and

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f those who had under the name of the Pharaohs reigned in Egypt, to which he adds all the first Kings of Greece, viz. of Argos, Athens, Lacedemon, Corinth, Macedonia, and some other places, under whom all the Gods and Mysteries of the Greeks, had their first rise; from whence he proves that their Religion was neither ancient nor true, showing that through the Error and Irregularity of mankind it was first invented, that the ignorance and stupidity of people at that time had made them approve it, that the false wisdom of the later Greeks had encouraged it; from whom the Romans received it without examination, and added it to their new superstitions, and introduced it amongst those Nations which they conquered. Those who incline to his computation of time say, that a man so Learned, and who had so many helps, could more easily discover the extent of time, than those who lived fourteen ages after him, and who have with much difficulty only saved some fragments of those ancient Histories, which he had entire. However, they allow that this antiquity might be suspected, if only maintain'd by his testimony, but say it is Authorized by all the fathers who before him writ against the Gentiles, as by Justin Martyr, Theophilus of Antioch, Tatian of Syria, Tertullian, Clement of Alexandria, Origen was also of this opinion, and St. Cyprian not very far from it; for writing to those he exhorted to Martyrdom, that they must prepare themselves courageously to maintain the assault of the Devil, who was an old and experienced Enemy; And that for near six thousand years he had not ceased continually to war against Man, in which Long time he learnt all the ways of tempting, and all the proper artifices to overcome. *Sex millia annorum jam pene Complentur, ex quo hominem Diabolus impugnat: omnia genera tentandi, & artes atque insidias deiciendi usu ipso vetustatis edidit.* Lactantius was of the same opinion, and thought that in his time there was little less than six thousand years from the beginning of the world; no body then say they disputed this truth, as is evidently confirmed by the testimonies of Justus, and Josephus, both Hebrews, and Contemporaries with the Apostles; and also by many ancient Authors, as Demetrius, who lived under the Reign of Ptolemy the sixth King of Egypt; Philo, not of Alexandria; Eupolemus, who was under Ptolemy Philometor; and Demetrius Soter, King of Syria, who was also a friend to Judas, Maccabeus. All these Historians, and many others, who are cited by Clement Alexandrinus, in his Stromaton, by Eusebius in his Ninth book of the Evangelical Preparation, and Josephus in his first book against Apion, have reckoned unto their time about five thousand five hundred years. They further say that Eusebius of Cesarea, who lived under Constantine, was the first who Contradicted this account, retrenching about three ages to make Moses Contemporary with Cecrops, the first King of Athens, contrary to the express Authority of several of the Antients, who have placed him in the time of Inachus the first King of Argos; By this Computation say they, allowing only five thousand two hundred years from the Creation of the World unto the Messiah, Eusebius cuts off three ages from the time of the Law, which according to all the ancient Hebrews, endured about two thousand years: *Duo annorum millia sex*, as is observed in their Talmud. St. Jerom being desired by two of his friends, Vincent and Gallianus, to translate these Greek Chronologies into Latin, as being a very useful work, he did it, and by that means gain'd the writings of Eusebius a General Approbation in the Western Church; since, which all Latin Authors who have treated of Chronology, excepting Bede and five or six others, have held this Calculation, authorized by so many ages, altho the Eastern Church have only followed the other. Here is we think their chief Arguments, which tho they appear so plausible, yet perhaps if thoroughly examin'd would conclude nothing.

Quest. 5. Whether a Musicians life is not the pleasantest life in the world?

Ans. Something might be said for it, were their employment as profitable as Merry, but since their ill

fate generally seems to be as inevitably fixt as that of a Poet, we believe they'll hardly pretend to any advantage in this above other professions.

## Advertisements.

There is lately publisht a very particular account of the LIFE of the QUEEN, during her Residence in Holland, being—A COLLECTION of FUNERAL ORATIONS pronounc'd by publick Authority upon her Majesties Death, by Dr. James Perizonius, Professor of Eloquence, History and the Greek Tongue, in Leyden, Dr. George Grevius, Professor of Theology in Utrecht, and several other Learned men.—In this COLLECTION is inserted—That Excellent METHOD her Majesty observed in Reading the Holy Scriptures—The manner how she spent EVERY DAY in the week—Some extraordinary Instances of her conjugal fidelity.—Her Conference with the English Ambassadour at the Hague.—Many divine, moral and political expressions, as at several times, and on several occasions they were delivered by her.—With other Remarkable Passages in her LIFE and DEATH not hitherto made publick.—The whole attested by those Reverend and Honourable persons that attended upon her. Price 2 s. 6 d.—There is already publisht a FUNERAL ORATION upon the Queens Death, pronounc'd by publick Authority in the Hall of the most Illustrious States, upon the day of the Royal Obsequies, March 5. 1695. by the Learned SPANHEIMIUS, (who had frequent access to her Majesty whilst she lived in Holland.) This is Printed in 4to, to bind up with the forementioned COLLECTION.

The Letter written by Sir DUNCOMB COLCHESTER, a little before his Death; containing his REMARKABLE PENITENCE (which Letter was read publicly by his order, in the Parish-Churches of Michael-Dean and Westbury) is now publisht, with other late Instances of that Nature. All which are annext to Mr. TURNER'S Essay upon the Works of Creation and Providence, lately publisht. To which ESSAY is added a SCHEME of the History of Remarkable Providences, (now preparing for the Press.) As also a large Specimen of that Work. Price bound 2s.—Both Printed for John Dunton, at the Raven in Fetter-Street. And may also be had of Edm. Richardson near the Poultry-Church.

Whereas PROPOSALS have been made for Printing by Subscription—An History of all the Remarkable Providences which have happened in this present Age, &c.—By WILLIAM TURNER, M. A. and Vicar of Walberton in Suffex; This is to give Notice, That those that expect any benefit by the said PROPOSALS, are desired to send in their First Payment, (viz. 15 s.) with all possible expedition, the first of September next being the longest time allowed for taking in Subscriptions.—PROPOSALS and SPECIMENS, giving a full Account of this Work, may be had of the Undertaker, John Dunton, at the Raven in Fetter-Street, as also of Edm. Richardson, near the Poultry-Church, and of most Booksellers in London, and the Country.

If any Minister's Widow, or other person have any Library, or parcel of books to dispose of, if they will send a Catalogue of them, or notice where they are, to John Dunton, at the Raven in Fetter-Street, they shall have ready money for them, to the full of what they are worth.